2:Ferdon A-5 (1956) 1957
OY2 Easter Islanders OY2

836 by the people as a necking party is in the United States. There is seldom, if ever, any secrecy surrounding such momentary love matches, and whereas the girls come [522] in for a certain amount of joking from the older people, it is the boys who bear the greater brunt of the jokes. A term commonly heard in such joking sessions is that of *muy tatani* (very devilish) and it is used to describe the feelings of a young [797] man or woman toward his, or her, partner. Such premarital affairs are regarded as quite normal and natural, in spite of the nominal acceptance of the Catholic [892] faith, and, as my workmen once pointed out, a young man is naturally *muy toro* and must have his girls and stay up late at night. However, when a person reaches the age of about thirty he is described as being only *medio torito*.

848 Should a child be born out of wedlock there is never a curse on mother, child, or father. On Easter Island, as in many parts of the rural world, a large family [842] is looked upon as highly desirable since the children can eventually help with the work. With this concept well entrenched in the culture of the island, a girl bringing a child with her into marriage constitutes an advantageous acquisition.

431 A side light on the problems of courting comes from a statement made by 836 Martin Rapu, one of our foremen. Martin reflected that when he was young and unmarried (he is now twenty-two and was married at twenty) he changed girls often and it was much trouble and quiet costly, for he had to give each new girl [581] presents from time to time. Finally his father advised him to get married, for he, the father, could no longer afford the gifts that Martin needed each time he changed girls. Martin then added that he had found married life a lot calmer and more peaceful than that of his premarital years.

584 When a boy has finally decided upon the girl he wants to marry he may ask for her through her parents in one of two ways. He may go personally to the girl's father or mother and ask for the girl. If he is accepted he returns home immediately and notifies his father of the fact. The father then goes to the house of the girl's parents and the two families give a party to which their respective extended family relatives are invited. Both families join in furnishing liquor and food for the affair, though the boy's father may go through the ceremony of pouring the first [583] round of drinks. At this time there appears to be a small exchange of gifts between the families, apparently no more than a token exchange, for Jorge mentioned that a little money might change hands, but in telling of it he did not seem to regard it as much of anything.

The second method of arranging a marriage is for the youth to tell his father of the girl he wishes to marry. It then becomes the father's duty to go to the house of the girl and, bringing with him a little liquor, ask the father or mother of the girl for permission for his son to marry her. Consent appears to be primarily